People of the Past

Serpent Mounds Archaeology

Ontario

Ministry of Natural Resources

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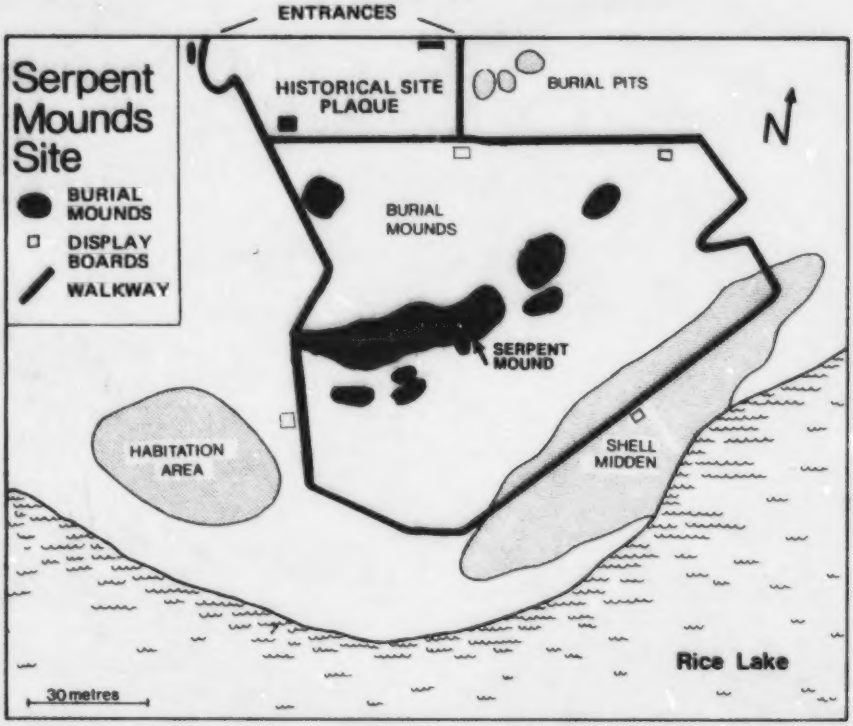
89-02349/



On a hill overlooking the north shore of Rice Lake, archaeologists have uncovered evidence which recalls a unique chapter in the 12,000 year span of man's past in Ontario. In order to preserve some of this evidence, and the story it tells, Serpent Mounds Provincial Park was established on this site in 1956.

We are not the first to have chosen this location as a summer campground. This distinction belongs to a Native people who began to gather on this point of land over 2,000 years ago.

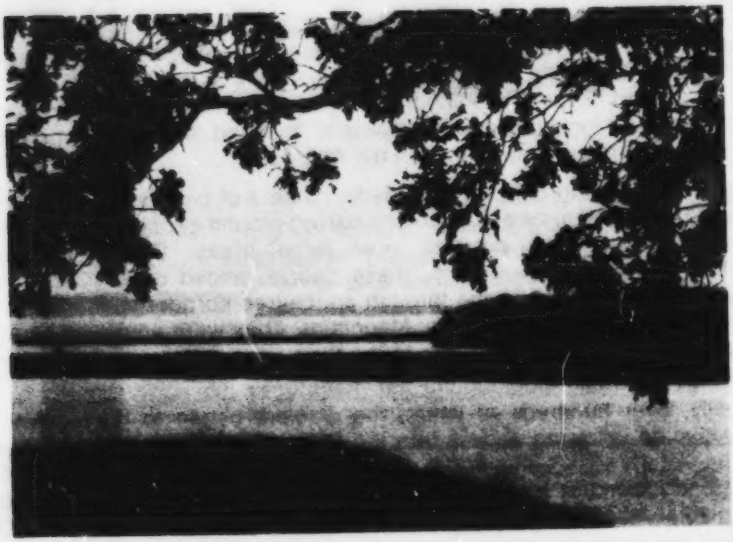
These prehistoric campers came here for reasons vastly different from those which motivate the modern camper. They harvested the resources in the area to sustain life; beneath the hilltop soils of this site, they buried their dead. Centuries have gone by since these people last visited this spot, yet beneath the sod there are traces which mark their passing.

Situated among a grove of aging oak at the top of the hill, are nine burial mounds which enclose the graves of these ancient people. Beneath each of these structures rest the bones of many individuals.

Eight of the burial mounds have a simple oval design similar to those discovered at a scattering of other sites in Ontario. The ninth and largest mound, however, is 59 metres in length, averages about 8 metres in width, and varies up to two metres in height. Three angles along its length give it a distinct zig zag appearance.

This "Serpent Mound" is the only one of its kind in Canada. Its peculiar shape has sparked the imagination of many. Could the sinuous outline have held some mystical significance to those who built it?

This may be true. You may find it difficult, however, to decide whether the Serpent Mound was meant to depict a snake. Although unique in shape, it possesses no well defined head or tail like some of the effigy mounds which were built at about the same time in the Ohio Valley region of the United States. Its extended form may simply be the result of a continued series of burials added over many decades, in directions made convenient by openings in the trees.



We now know that Native Peoples once came to the Serpent Mound site some 2,000 years ago to live and bury their dead beneath earthern mounds. Far from being the first to live in Southern Ontario however, these mound builders were one small and specialized group who came quite recently in the long sequence of cultural evolution which ended with local Iroquoian people of the Historical period. Before we begin with their story, we should find out where these mound builders came from and how they attained their foothold in the Rice Lake setting. As you will see, thousands of years of development in a constantly changing environment preceded them.

Before the Mound Builders

Four major cold trends have marked the past one million year history of our earth. The most recent trend towards cooler climatic conditions began 70,000 years ago and lasted some 60,000 years. During this period, glacial ice over one kilometre thick advanced over large parts of the northern hemisphere, shaping the present landscape and setting the stage for man's arrival in the New World.

It may have been as early as 40,000 years ago that the first ancestral Native people entered North America, by crossing a land bridge connecting what are now Siberia and Alaska. Without even knowing it, these people became the discoverers of a totally new frontier, comprising some 39 million square kilometres of land never before inhabited by man. As long as massive volumes of water remained locked within the glaciers, this land connection lay exposed for the continued migrations of men in the Americas.

These earliest immigrants were nomadic hunters of big game. Their primary food source, large mammals such as the barren-ground caribou, mammoth and species of bison, were pursued over large areas. During subsequent wanderings and population growth, these people ranged over most of North and South America after slipping through an ice-free corridor which existed for extended intervals east of the Rocky Mountains. They were unable to penetrate into Southern Ontario, however, due to the thick ice which covered it and most of Canada at the time.

Gradually, over hundreds of years, the glaciers began to retreat with the warming climate, allowing access into the Rice Lake area some 12,000 years ago. In the vicinity of this site, some of the distinctive stone spear points of this era have been found at locations known to be along the former shorelines of ancient glacial lakes. These tools represent the only substantial evidence in this area of the small temporary campsites visited by these early hunters. (For details of man's early spread into the New World see map of "Prehistoric Man in the New World" on page 7.

10,000 - 5,000 B.C. The First Rice Lakers. Actual killsites have not yet been found but archaeologists believe that mammoth and barren ground caribou were hunted in the area.

By 5,000 B.C., the warming trend had progressed enough to have caused a transition from tundra and spruce-fir forests to a more temperate association of white pine and oak species. At about the same time it becomes increasingly apparent that many of the large game animals were drifting toward extinction, a trend related to the shifting climate and vegetation, but undoubtedly hastened by the early hunters.

A critical point had now been reached. A transformed environment and a dwindling supply of a once vital food source confronted the Native Peoples with the prospect of their own extinction. As we know, however, their ability to adapt and develop new ways ensured their continued survival in these temperate latitudes.

5,000 - 1,000 B.C. Woodland game replaces the large herd mammals of the ice age.

Seasonal encampment. Localized fishing, hunting and gathering means a less nomadic existence.

The transition in their lifestyle can be detected in the artifacts. New styles of spear points and specialized woodworking tools of ground slate are among many items which appear for the first time. Although the people continued as hunters and part-time gatherers, these tools reflect a shift to the hunting of animals still present today in place of the ice age species. Moreover, gathering was becoming more important and systematic.

Settling into local environments, the Native people turned to a more general strategy of fishing, the gathering of edible plants and the hunting of smaller game. Their nomadic wanderings were much reduced, involving seasonal rounds through familiar and favoured territories in search of food sources. Of course, these food resources varied considerably depending on the season and locality. In some areas, it may have been the nesting sites of ducks or passenger pigeons which were important. In others, it could have been streams or rivers rich with spawning sturgeon or places where edible plants, berries and nuts could be collected. In yet others, there probably existed prime lands where deer, beaver, bear or moose were abundant.

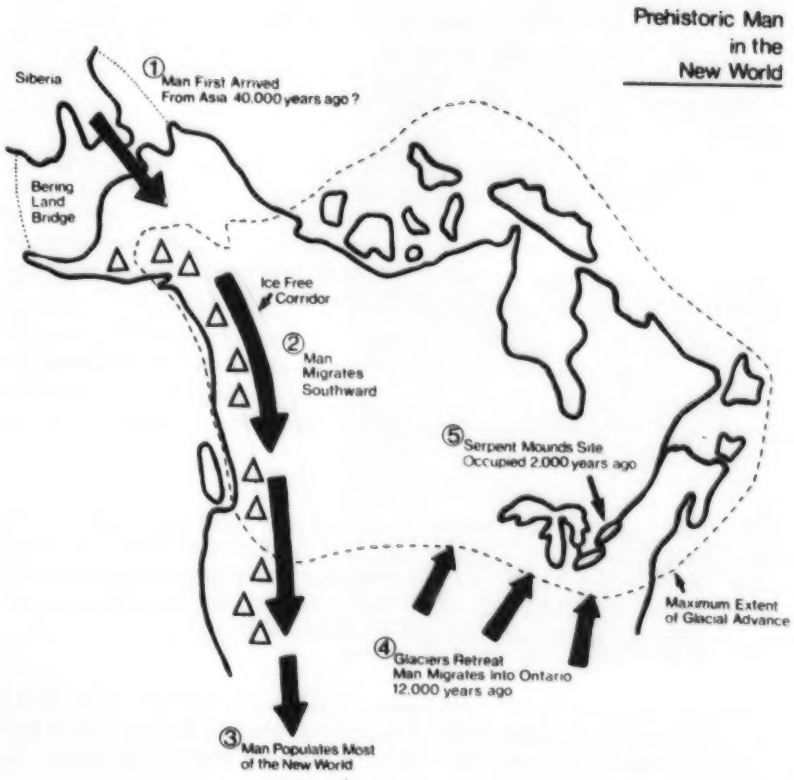
In the Rice Lake setting, it was the wild rice and fresh water clams, and to a lesser degree, waterfowl and fish which were to take a prominent role in the diet. But wherever the Native people found themselves, they soon learned to make use of available food sources, and were not long in perfecting a wider variety of tools and practices to meet the special conditions and demands of their local environments. As a result, distinct cultures began to emerge.

The adoption of a less nomadic lifestyle marked a transition which ultimately led to the great diversity of tribes recorded by the first Europeans to reach the New World. It also signalled the beginning of a long period of more permanent cultural development in this area.

The Point Peninsula culture (1,000 B.C. to 700 A.D.) was one stage in this development which occurred in parts of Southern Ontario and New York state. Its early phases were characterized by the introduction of pottery, and in a few areas, by burial practices involving mound construction. The strategy was still one of hunting and gathering carried out from seasonal camps.

With the Point Peninsula people, we come at last to the moment in Ontario's prehistory which concerns Serpent Mounds. Archaeologists believe that it was a group of these Native peoples who came to this site over 2,000 years ago and built the nine burial mounds you may explore today.

Before we continue with their story, keep in mind that these mound builders were not a typical band of Point Peninsula peoples. Even while they adhered to certain traditions which are considered typical of Point Peninsula culture, important differences emerged in their lifestyle as they continued to evolve in the Rice Lake setting. To be sure, their mound building activity was not common to this culture, or for that matter, any culture as far north as Ontario.


Prehistoric Man
in the
New World
Siberia
① Man First Arrived
From Asia 40,000 years ago ?
Bering
Land
Bridge
Ice Free
Corridor
② Man
Migrates
Southward
⑤ Serpent Mounds Site
Occuped 2,000 years ago
Maximum Extent
of Glacial Advance
④ Glaciers Retreat
Man Migrates into Ontario
12,000 years ago
③ Man Populates Most
of the New World

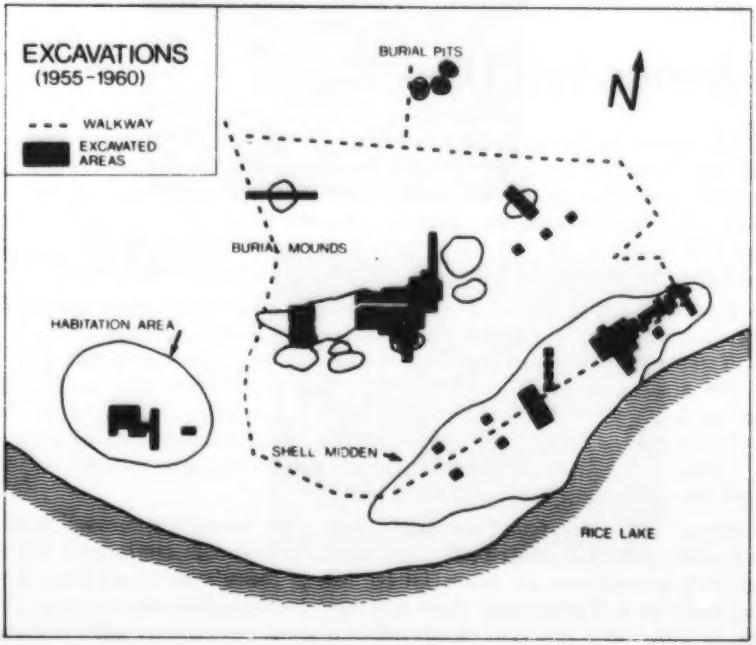
The Dig

Early excavations at the Serpent Mounds site were conducted by David Boyle in 1895, and later by Henry Montgomery in 1910. More extensive work over an 880 square metre area was organized between 1955 and 1960 by the Royal Ontario Museum under the direction of Professor Richard B. Johnston.

On an archaeological dig, it is important to recover each piece of evidence to recreate an ancient lifestyle. To this end, the archaeologist uses a grid system of 1.5 metre squares to record artifacts and their exact locations.

The depth of artifacts with relation to each other or dated carbon sample allows the archaeologist to determine their relative age. The horizontal position of artifacts within the grid is often indicative of how the people once distributed their activities over the land.

Excavated areas at the mounds site were restored after each digging season. Artifacts and bones were recovered and removed to the Royal Ontario Museum for display and storage.



Digging the Serpent Mound

The Bones Tell Their Story

After 2,000 years in the ground, the bones of the mound builders still have much to tell. In fact, the graves beneath these mounds tell a story not so much about death and slow decay as one of life, and the conditions which once controlled it. The appearance and arrangement of the skeletal remains revealed much about the sex, age, size and health of individuals, and their possible kinship with other cultures before, during and after their time.

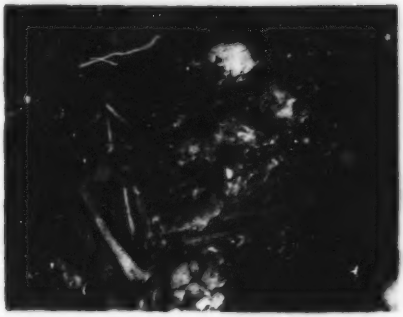
We know, for instance, that the mound builders were a robust people who died more from natural causes than as a result of violence. Infant and childhood mortality was relatively high, and it appears few individuals survived beyond the age of 50. Accidental fractures were common, and people were afflicted by such ailments as arthritis and tuberculosis. Heavy tooth wear testifies to the diet of coarse natural foods. Skull features in particular show the mound builders to represent a stock different from, yet related to, their presumed descendents - the Ontario Iroquois.

A variety of burial practices were discovered in the nine mounds. Some of the dead were cremated, their remains still associated with charcoal fragments from log fires ignited beneath them. Often, two or more individuals were buried together, such as a mother and infant who had perhaps died during birth. Close relatives, or those who had met death within a short period may also have been included in such multiple burials.

Bundle burials, where disconnected bones were wrapped in animal skins, possibly represent the remains of individuals who had perished away from the site during the winter. Come spring, the bundles may have been transported here, for final rites and internment in one large ceremony. Most of the bodies had been placed in a flexed, crouching position, probably for no other purpose than to conserve space. Can you think of any other reasons for these different burial practices?

Adult Skull

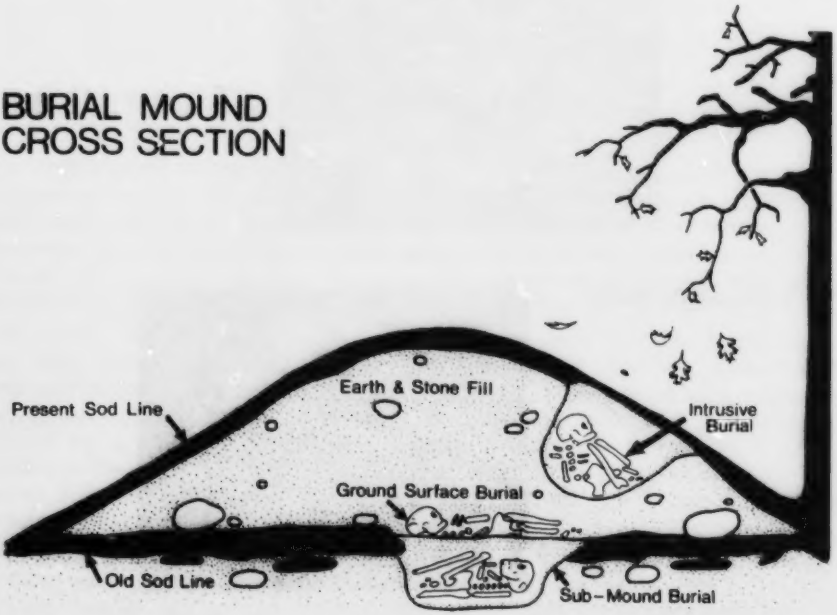
Adult and Child Burial



Shallow pits beneath the mounds undoubtedly contain the earliest graves, while those within the fill of the mounds may be from a more advanced period. Intrusive burials were, on occasion, dug into the sides of the already completed structures by more recent Native peoples.

Over the several generations that the Serpent Mound was extended by the addition of burials, almost 100 individuals may have been interred beneath its 59 metre length. Measurements of the radioactive carbon of charcoal samples, taken from cremation burials near each end of this structure, give us some idea of the period over which the mound took shape. Construction began at the eastern end possibly around 128 A.D., whereas the final graves were probably being added some 200 years later at the western extreme.

BURIAL MOUND CROSS SECTION



Imported Goods and Borrowed Ideas

Grave goods such as flint projectile points, ground stone adzes and gouges, stone gorgets and pendants, assorted animal bones, beads wrapped in copper and silver, and a variety of other objects had been placed with the dead. Some of these items were tools of everyday life. Others were apparently ornamental or symbolic, possibly indicating the owner's importance or role in the community. A few of the graves, maybe those of important hunters, were endowed with the claws and teeth of such animals as black bear and timber wolf. Other animal remains such as the beak of a loon or the shell scutes of a painted turtle, while odd to us, may have held a personal significance to the deceased individuals. Dogs, which had become domestic pets prior to this time, also accompanied some human owners to the grave.

We have no definite evidence that the mound builders believed in an afterlife, but this might be hypothesized on the basis of grave offerings and eleborate efforts in the treatment of the dead. The presence of broken clamshells in some of the mounds reinforces this interpretation, suggesting that ceremonial feasting was possibly a part of the burial ritual.

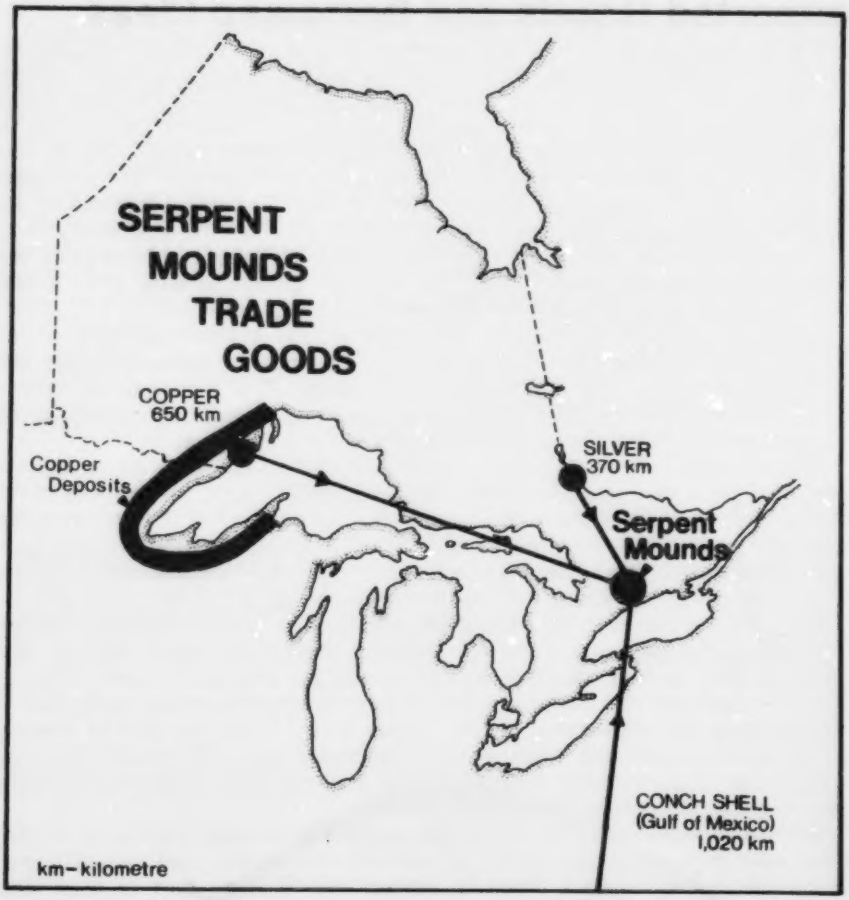
Most intriguing, however, are the burial goods whose origins lay far beyond the Rice Lake area. They came to this site along trade routes. At the time of the mound builders, these trade networks spanned the eastern half of North America.

At times, we can pinpoint the terminals of that trade with amazing precision. For example, flint may sometimes be traced to specific rock outcrops or quarry sites hundreds of kilometres from where it was found.

Consider the extent of the trade evidenced here at Serpent Mounds. Copper, hammered into pins and a foil for wrapping beads and other objects, was gleaned from surface deposits along the rugged shores of Lake Superior. Silver, also beaten into a wrapping for ornaments and ceremonial items, had its source near the headwaters of the Ottawa River. From the Gulf of Mexico, came conch shells and fossil coral. Amazingly, some of these items had travelled as much as 1,600 kilometres from their points of origin before finding their way into the graves of the mound builders.

When you remember that this trade was along wooded trails and winding waterways in bark canoes, distances involved seem even more immense. Yet, while the mound builders probably ranged over a large part of their local environment by these means, it is unlikely that any of their people journeyed these distances to obtain such exotic materials. Most likely, the trade goods arrived here only after passing through countless hands, in a barter-type of exchange.

Ideas also travelled. Ceremonial customs involved with mound building were almost certainly borrowed by Southern Ontario groups from the Hopewellian people of the Ohio Valley region. These people knew of agriculture, made cloth, and crafted in silver, gold, shells and wood. They possessed a highly developed social structure and as part of an elaborate religious cult, the Hopewellians constructed imposing earthern mounds.



This mound building practice in particular, appears to have fused itself in a modest way, onto the more simple lifestyle of certain Southern Ontario Native peoples. Aside from Serpent Mounds, only a few other sites in the province possess such burial structures. Here, and in these areas, an abundance of readily available food sources may have been a key factor in affording the people with needed leisure and travel time to contact more southern Native peoples, to learn about new burial practices, and adopt them as part of their own culture. At this site these practices were followed until 400 A.D., when mound building mysteriously vanished as a custom.

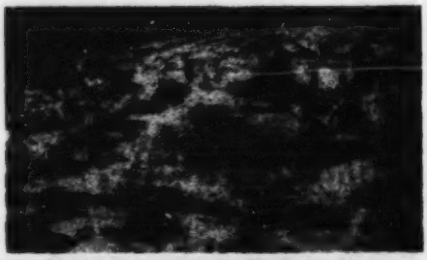
The Ancient Campgrounds

Not all the surviving evidence of the mound builders was found within their graves. Further excavations soon revealed the presence of a shoreline habitation area and shell refuse heap known as a midden. Here the Native peoples camped. (Refer to "Site" Map page 1).

A variety of stone, bone and pottery artifacts, and one isolated burial were discovered in the habitation area on the slope southwest of the burial mounds. It is quite possible that this was the camping spot of a small number of Native Peoples who were the immediate ancestors of the mound builders. Of much interest here, were a group of dark circular stains in the lightly coloured subsoil. These "post molds" are the shadowy remnants of wooden poles sunk into the ancient ground surface.

The thick layer of broken clamshells in the midden area on the east slope attests to many thousands of meals and years of settlement at this site by a much larger group. These were the mound builders.

The midden is quite extensive, and some of the shell fragments can still be seen at its lower edge where wave action has eroded the soil surface. This area has also yielded the greatest number and variety of artifacts.



Excavations in the Habitation Area

How many clam feasts? An exposed layer of clam shells in the midden.

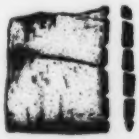
Broken implements such as hide scrapers, knives, flint projectile points, stone axes and bone pins were unearthed. The importance of fishing to supplement the diet is affirmed by the presence of barbed harpoons made from bone and notched limestone netsinkers. Simple tools were probably used to pry open the clams and detach the meat from the shells. Stone lined hearths filled with ash undoubtedly once served to cook these clams and to dry the flesh of successfully hunted animals.

To the Native peoples, an animal kill was a resource not to be wasted, representing not only food, but potential clothing and tools. And though many of the softer animal parts must have decayed long ago, their ancient utility is still evidenced by more resistent artifacts of stone and bone which have been recovered from the midden. Thus, a flint arrowhead was once part of a hunting projectile which required a straight wooden shaft, strong sinews for lashing, and bird feathers to stabilize its flight. Through similar deduction, we are also lead to conclude that the mound builders wore tailored skin garments, even though these garments rotted centuries ago. The surviving clues were bone pins and awls used to puncture the animal skins and insert sinews for binding.

Perhaps the most important artifacts to be found in the midden area were fragments of fired clay pottery. The distinctive impressions which decorated the Native peoples' pottery pots, and the method of their manufacture, were most helpful in pinpointing the mound builders as a Point Peninsula band.

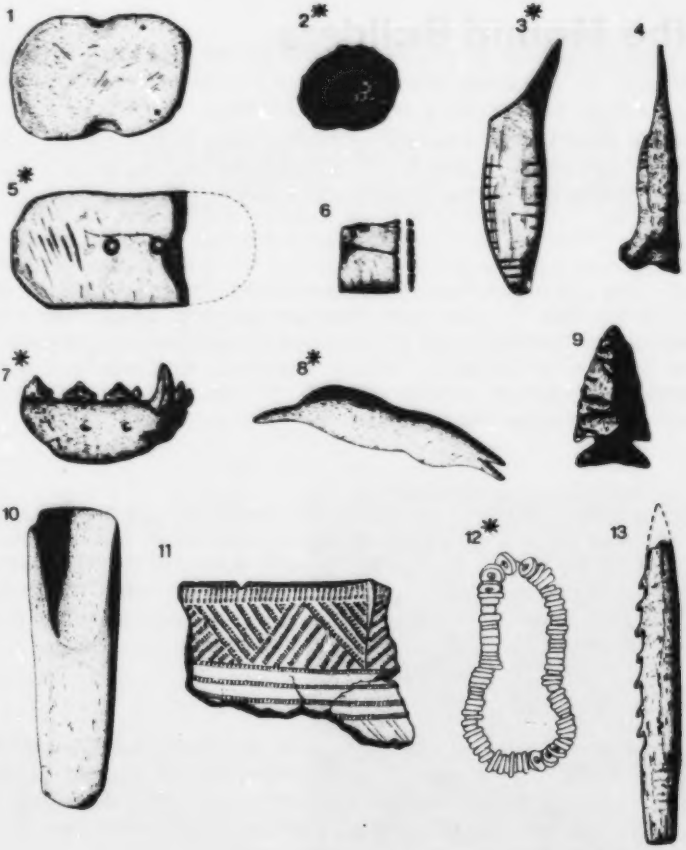
Turtle scutes or pieces of rock were notched then pressed repeatedly into the wet clay around the rim of vessels. This practice makes the dating of artifacts easier for archaeologists as it becomes a distinguishable fashion of the times.

POTTERY FRAGMENT



NOTCHED TURTLE SCUTE
POTTERY DECORATOR
(impression shown at right)

SERPENT MOUNDS ARTIFACTS



1 NOTCHED LIMESTONE NETSINKER

2 FOSSIL CORAL

3 ENGRAVED BEAR CANINE

4 BONE AWL
(for perforating skins)

5 SLATE GORGET

6 NOTCHED TURTLE SCUTE
POTTERY DECORATOR
(impression shown at right)

7 CUT WOLF MANDIBLE

8 CARVED LIMESTONE EFFIGY
(probably of a bird)

9 FLINT PROJECTILE POINT

10 GOUGE (woodworking)

11 POTTERY FRAGMENT

12 SHELL DISC BEADS

13 BARBED BONE HARPOON
(fishing spear)

(* – burial goods)

Since the Mound Builders

At this point in the story, you may be asking yourself what became of the mound builders and their way of life. It should not surprise you that the answer to this question is not a simple one, as the clues are few and incomplete.

Their culture may have continued to evolve under the influences of their environment and the flow of new ideas from surrounding areas; they might even have been driven from this area or absorbed by neighbouring peoples. All we really know for sure is that certain cultural traditions, long practiced at this hilltop site, began to disappear around 400 A.D. By this time, mound building and the harvest of fresh water clams had been abandoned.

Local Native peoples appear to have chosen alternative campsites on the islands and shores of Rice Lake - sites which may have been better suited to new practices which were then emerging. Although events at this time remain obscure, evidence suggests that the most influential of these practices - agriculture - was already making a slow beginning in Southern Ontario at about the same time that Serpent Mounds were falling into disuse.

Agriculture diffused into this area from the south. Its spread was gradual and depended on the evolution of crops more resistant to the shorter growing season of this northern climate. In fact, it wasn't until 1,000 A.D. that the practice of crop cultivation had established itself as a truly vivid part of the archaeological record.

After 1,000 A.D., and until the first Europeans arrived in the New World, the strategy swung unmistakably in the direction of farming. At first it was a part-time venture and the crops were on a small and uncertain scale, supplementing the traditional gains of hunting, fishing and gathering. It was not too long, however, before hardier strains of corns and beans, pumpkin and squash had assumed a prominant role in the diet. Now there was a food source which would last longer into the winter and lessen the need for the Native peoples to range over large foraging territories.

Through its impact on the critical resource of food, agriculture dramatically influenced the further course of cultural evolution in Southern Ontario. Populations virtually exploded. With the planting and tending of crops, the people also became more settled. True villages, much larger and more permanent than the temporary summer camps of the mound builders, began to appear. Growing populations put pressure on prime cropland and hunting territories. In time, these villages were enclosed within pallisades and were positioned on easily defended hillocks bordered by water. Thus, even while agriculture was making the struggle for existence less severe, warfare began to disrupt the lives of the Native peoples.

500 - 1,000 A.D. A new plant - a new way of life

About 1,100 years ago, people belonging to the early farming stage of Ontario prehistory also came to the Serpent Mounds site. They did not stay long or establish a village, but like some of their Point Peninsula ancestors, they also chose this hilltop as a burial place. In three small pits just north of the mounds, aptly described as mass graves, they buried the remains of some 52 individuals. (See "Site Map" on page 1).

These people finally evolved into the local Iroquois groups we know by such trademarks as elaborate clay pipes, pallisaded villages with longhouses, and intensive corn agriculture. As you already know, the most recent chapter of native culture began when these agriculturalists witnessed the arrival of the European explorers, fur traders and colonists.

Patterns had indeed changed since the first shadowy figures wandered into the Rice Lake area in pursuit of big game.

Pallisaded Iroquóian Village. Such villages were inhabited until the fertility of local croplands were exhausted.

Serpent Mounds — Then and Now

The surviving evidence at the Serpent Mounds site has revealed traces of a long forgotten lifestyle. To the archaeologist, the clues point primarily to one hunting and gathering society prior to the introduction of agriculture. The people first came here possibly as early as 200 B.C. Within a short time, they had discovered the unique lake based potential of their environment, and by about 50 B.C., clamshells began to accumulate in the midden area. Soon after, burial of the dead within mounds entered their customs - a practice acquired through trade contact with more southern people.

Evidence suggests that the mound builders came here only during the spring and summer - almost exclusively for the purposes of gathering wild rice and fresh water clams, and for burial of the dead. Actually, this conclusion is based more on a lack of evidence than its presence. For instance, the absence of antler fragments at the site indicates that occupation here was largely restricted to the summer, a time when deer are not carrying antlers. In fact, a general scarcity of mammal and waterfowl bones suggests that by mid autumn, the mound builders may have already dispersed into small family units to face a long winter of hunting and foraging.

The mounds which they built symbolize a deep concern for the dead and their afterlife. Even prehistoric trade was entwined with these concerns and beliefs, and traded goods recovered from the graves must surely have been objects intended to accompany the spirit of the dead into the afterlife.

We must be aware that this conclusion, like so many in archaeology, is derived from only sparse material remains. It represents a mere hint of the much more intricate fabric of ancient thought patterns and beliefs. We should not be discouraged, however, from trying to discover these thoughts again.

The mound builders lived in an environment controlled by forces they poorly understood, yet they knew only too well its many offerings - its changing moods. It was probably winter which was the greatest threat to their existence, and its toll may have filled many a grave beneath the mounds. It should not be surprising then, that such a relationship between man and his environment would instill into the Native peoples a deep respect for their environment and a desire to understand their role within it. In fact, it appears typical of many past native cultures, and probably the one at Serpent Mounds, that such a desire could be expressed through spiritual beliefs - beliefs taking as their basis, the elements of nature which were so much a determining force in life.

Many changes have marked the natural setting since the days of the mound builders. Wild rice and clams are not longer plentiful in the shallows of Rice Lake since a dam was built near its outlet in the mid 1800's for logging purposes, causing the water level to rise. Land sloping to the lake, once covered with forest and abundant with game is now under the plow or providing sites for summer resorts. Waters once vital to trade and transportation - now a part of the Trent-Severn Waterway - are churned by the propellors of recreational craft. The view from this site, however, is still very beautiful, a fact which undoubtedly influenced its selection 2,000 years ago.

Time Column of Southern Ontario Prehistory

This chart shows the Serpent Mounds people to be ONE BAND of Native peoples belonging to the POINT PENINSULA CULTURE, which existed in Ontario during the WOODLAND PERIOD.

Time Column of Southern Ontario Prehistory

This chart shows the Serpent Mounds people to be ONE BAND of Indians belonging to the POINT PENINSULA CULTURE, which existed in Ontario during the WOODLAND PERIOD.

YEARS AGO	PERIOD	THE ENVIRONMENT	THE PEOPLE
70,000	Wisconsin Glaciation	cold glacial ice covers most of Canada and Northern United States	people migrate from Siberia to Alaska across the Bering Land Bridge (several waves beginning 40,000 years ago?) populate most of the New World
12,000	Palaeo Indian	cool glaciers begin to melt tundra spruce park land	man enters Ontario as the glaciers melt big game hunters and gatherers
7,000	Archaic	warmer white pine and oak many big game animals become extinct	less nomadic (seasonal camps) hunting and gathering (smaller game, fish, edible plants) many new tools (i.e. wood working)
3,000	Initial Woodland	similar conditions to Archaic 2,000 years ago →	pottery, bow and arrow introduced from the south extensive trade networks burial mounds (east central United States and Southern Ontario) a Point Peninsula band begins to occupy Serpent Mounds ca. 200 B.C. Serpent Mounds abandoned as regular camp ca. 400 A.D.
1,000	Terminal Woodland	similar conditions to Archaic	Ontario Iroquois cultures corn agriculture population explosion warfare, large palisaded villages and longhouses mass graves (in pits) only intermittent occupation of Serpent Mounds arrival of Europeans

Suggestions for Further Reading

More information on the Point Peninsula people of the Mounds site and Ontario prehistory may be found in the following publications:

1. Anderson, J. E. 1968. "The Serpent Mounds Site - Physical Anthropology" Royal Ontario Museum, Art and Archaeology Occasional Paper 11.
2. Claiborne, R., 1973. The Emergence of Man: The First Americans. Time - Life. Little, Brown and Co. Massachusetts.
3. Johnston, R. B., 1968. The Archaeology of the Serpent Mounds Site. Royal Ontario Museum, Art and Archaeology Occasional Paper 10.
4. Johnston, R. B., 1968. Archaeology of Rice Lake, Ontario. National Museum of Canada. Anthropology Papers 19.
5. Willey, G. R., 1968. An Introduction to American Archaeology - North and Middle America. Vol. 1. Prentice - Hall.
6. Wright, J. V., 1972. Ontario Prehistory: An Eleven Thousand Year Archaeological Outline. Van-Nostrand Reinhold Ltd., Toronto.

For more information on the customs of the mound builders, and other resources of the park, contact the Park Superintendent at the Park Office, write or call:

Serpent Mounds Provincial Park
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Keene, Ontario
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705/295-6879

Archaeological Sites in Ontario's Provincial Parks

1 Sioux Narrows - pictographs
2 Lake Superior - rock pictographs
3 Bronte Creek - archaeological display
4 Serpent Mounds - burial mounds
5 Petroglyphs - rock carvings
6 Bon Echo - Native Peoples rock paintings
7 Charleston Lake - Native Peoples rock shelters
8 Lake Nipigon - Native Peoples cemetery
9 Missinaibi Lake - Native Peoples pictographs
10 Neys - Native Peoples pits (of unknown function - 4,000 B.C.)
11 Quetico - Native Peoples pictographs
12 Nagagamisis - Native Peoples encampment & burial site
13 Arrowhead - evidence of primitive agriculture along trail
14 Presqu'ile - Native Peoples skulls, artifacts
15 Remi Lake - Native Peoples encampment
16 Samuel de Champlain - canoe display
17 Sibley - Native Peoples encampment

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